



# EXPELLING DEMONS

*An  
introduction  
into  
practical  
demonology*

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DEREK PRINCE  
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# EXPELLING DEMONS

BY  
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#### ABOUT THE AUTHOR

Derek Prince was born in India, of British parents. He was educated as a scholar of Greek and Latin at two of Britain's most famous educational institutions — Eton College and Cambridge University. From 1940 to 1949, he held a Fellowship (equivalent to a resident professorship) in Ancient and Modern Philosophy at King's College, Cambridge. He also studied Hebrew and Aramaic, both at Cambridge University and at the Hebrew University in Jerusalem. In addition, he speaks a number of other modern languages.

In the early years of World War II, while serving as a hospital attendant with the British Army, Derek Prince experienced a life-changing encounter with Jesus Christ. Concerning this, he writes:

Out of this encounter, I formed two conclusions which I have never since had reason to change: first, that Jesus Christ is alive; second, that the Bible is a true, relevant up-to-date book. These two conclusions radically and permanently altered the whole course of my life.

At the end of World War II, he remained where the British Army had placed him—in Jerusalem. Through his marriage to his first wife, Lydia, he became father to the eight girls in her children's home there. Together, the family saw the rebirth of the State of Israel in 1948.

While serving as educators in Kenya, Derek and Lydia Prince adopted their ninth child, an African baby girl, now 21 years old. Lydia died in 1975, and Derek Prince remarried in October, 1978. He met his second wife, Ruth, like his first, while she was serving the Lord in Jerusalem. Ruth's three children bring Derek Prince's family to a total of twelve, with many grandchildren and great-grandchildren.

In the intervening years, Derek Prince has served as pastor, educator, lecturer, and counselor on several continents, and is internationally recognized as one of the leading Bible expositors of our time. He has authored over 20 books, many of which have been translated into other languages. In great demand as a conference speaker, Derek Prince travels frequently to many other parts of the world, and also maintains a base in Israel.

Non-denominational and non-sectarian in his approach, Derek Prince has prophetic insight into the significance of current events in the light of Bible prophecy. His radio program, "Today with Derek Prince," is broadcast daily over more than thirty stations throughout the country.

## EXPELLING DEMONS

"And these signs shall follow them that believe; In my name shall they cast out devils (expel demons); they shall speak with new tongues" (Mark 16:17).

Here Christ joins closely together two manifestations of supernatural power which are to confirm the testimony of Christian believers. The first is the casting out of demons; the second is speaking with new tongues. Today in the church at large, we hear much about speaking with new tongues (especially as the evidence of the baptism in the Holy Spirit), but very little about the casting out of demons. How is it that these two manifestations have become so completely divorced from each other?

Actually, Christ places the casting out of demons *before* the speaking with new tongues. There is significance in this order. The intention is that people shall *first* be fully delivered from demons *before* they seek the baptism in the Spirit and the speaking with new tongues. However, through lack of discernment and understanding, this is not normally practiced in the church today. The result is that people

nowadays are quite often baptized in the Holy Spirit and speak with new tongues, but still need deliverance from demons after that. It is time for the church to devote prayerful, open-minded study to the subject of demonology.

The New Testament Greek word for "demon" is "daimonion". This is the diminutive form of another Greek word "daimon". In Greek mythology and folklore these words were used to describe a special class of beings to whom were attributed varying degrees of supernatural influence or power. Various cults and superstitious observances centered around these beings, and they played an important part in the daily life of the common people.

In the King James Version the Greek word "daimonion" is often translated "devil". However, this is incorrect. The word "devil" is formed from the Greek word "diabolos", which means literally "slanderer." In scripture, this is normally reserved as a title of Satan himself.

Associated in the New Testament with the noun "daimonion" is the passive verb "daimonizomai". The literal meaning of this verb is "to be demoned" - that is, to be in some way under the influence or power of

demons. Thus the meaning of the verb is very general. In the King James Version this verb is usually translated by some phrase such as to be possessed, or to be vexed, by demons or by evil spirits. However, there are no distinctions in the original Greek text to which these various different English words correspond. Some preachers have worked out elaborate distinctions between possession, oppression or obsession by demons. However, there is nothing in the original Greek to support these distinctions.

Two other phrases normally used in this connection in the New Testament are "evil spirit" and "unclean spirit." A comparison of Revelation chapter 16, verses 13 and 14, would seem to indicate that the two phrases "demons" and "unclean spirits" are used more or less interchangeably.

Psychology normally recognizes three main elements that are associated with the concept of "personality." These three elements are: knowledge; will; emotion. It is important to see that all these three elements of personality are found in the New Testament picture of demons.

Demons possess *knowledge*. In Mark 1:24, the demon in the man in the synagogue at Capernaum said to

Christ: "I know thee who thou art, the Holy One of God." In Acts 19:15, the evil spirit in the man at Ephesus said to the seven sons of Sceva: "Jesus I know (acknowledge), and Paul I know (know about); but who are ye?"

Demons possess *will*. In Matthew 12:44, the unclean spirit who has gone out of the man, but can find no place of rest, says: "*I will return* into my house from whence I came out." In Luke 8:31-33, the demons in the man of Gadara displayed very strongly their will not to be cast into the abyss, but rather to be allowed to enter into the swine.

Demons possess *emotion*. In James 2:19 we read: "the demons also believe, and tremble."

Another fact that attests the personality of demons is their ability to *speak*. This is recorded in many passages of the New Testament. From the standpoint of psychology, we normally attribute the concept of personality to anything which is able to express its meaning in intelligible speech.

By every accepted standard, therefore, we see that demons display all the attributes of *personality*. This is of tremendous importance. Christian believers are in no position to deal with

demons successfully until they recognize that they are persons, not things. A demon is not a habit, or a mental state, or a psychological condition. A demon is a *person*.

One means by which the presence or activity of demons may be detected is the supernatural manifestation of the Holy Spirit called, in I Corinthians 12:10, "discernings of spirits." Many Christians who have been baptized in the Holy Spirit manifest some measure of this discernment, but quite often they do not fully realize the nature of this operation of the Holy Spirit, and therefore they do not make effective use of it. Discernment of this kind needs to be cultivated by regular exercise. For this reason, we read in Hebrew 5:14 of believers "that are of full age (maturity), even those who *by reason of use have their senses exercised to discern both good and evil*." In the church today there are all too few believers who exhibit this mark of spiritual maturity.

If Christians are willing to exercise their spiritual senses, they will soon begin to discover that there are many different symptoms which commonly indicate the presence or activity of demons. Some of the commonest of these symptoms are set forth below,

under two headings: first, psychological, related primarily to the inner nature and personality; second, physical, related primarily to the outward bodily appearance and condition.

#### I - PSYCHOLOGICAL

(a) Persistent or recurrent evil or destructive emotions or attitudes, that can dominate a person, even contrary to his own will or nature: e.g., resentment; hatred; fear; envy; jealousy; pride; self-pity; tension; impatience.

(b) "Moods" - unreasonable, sudden, extreme fluctuations: e.g., from talkative exhilaration to taciturn depression.

(c) Various forms of religious error or bondage: e.g., submission to unscriptural doctrines or prohibitions; unnatural asceticism; refusal to eat normal foods; superstitious observances of all kinds; all forms of idolatry.

(d) Resort to charms, fortune telling, astrology, mediums, etc.

(e) Enslaving habits: e.g., gluttony; alcohol; nicotine; dope; sexual immorality or perversion of all kinds; uncontrollable unclean thoughts or looks.

(f) Blasphemy, mockery, unclean language.

(g) Persistent or violent opposition

to the truth of scripture or the work of the Holy Spirit.

#### II - PHYSICAL

(a) Unnatural restlessness and talkativeness; muttering.

(b) The eyes glazed, or unnaturally bright and protruding, or unable to focus naturally.

(c) Froth at the mouth; fetid breath.

(d) Palpitation, or unnaturally accelerated action of the heart.

(e) Shunning, recoiling from, or fighting against the power of the Holy Spirit.

In many cases, one of these symptoms alone would not be conclusive indication of demon presence or activity. But where several of these symptoms are found together, the probability of demon activity is extremely high.

In addition to these symptoms, the New Testament indicates plainly that demons are often the cause of purely physical sicknesses or infirmities. For instance, in Luke 13:11 we read of "a woman which had a *spirit of infirmity* eighteen years, and was bowed together, and could in no wise lift up herself." As soon as this woman was delivered from this spirit of infirmity, her physical condition became completely normal. Jesus Himself

described her as "a daughter of Abraham." That is to say, she was a true believer. There is no suggestion that she was guilty of any special sin. The power of the demon was manifested solely in her physical body.

Again, in Acts 19:11, we read concerning the ministry of Paul in Ephesus: "from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them." Here "evil spirits" and "diseases" are associated together in a way that plainly implies some kind of causal relationship between them.

The following are some common mental or physical conditions that are sometimes caused by demons: insanity; insomnia; epilepsy; fits; cramps; migraine; asthma; sinus infection; tumours; ulcers; heart disease; arthritis; paralysis; dumbness; deafness; blindness.

What are the conditions for deliverance from the destructive influence and power of demons?

The first condition is a *correct diagnosis*. In I Corinthians 9:26 Paul describes his ministry as follows: "so fight I, not as one that beateth the air." Where Christians are confronted by demons, but do not realize the

nature of their enemies, they are like a boxer who lashes out wildly with his fists but never lands his blows upon his opponent's body. They may expend much time and energy, but they never make real "contact" with the unseen enemies who oppose them. For this reason, relatively little is accomplished.

Once the presence and activity of demons have been correctly diagnosed, there are a number of further conditions for deliverance. Some of these concern the believer who is seeking to minister deliverance; others concern the person who needs deliverance.

For the sake of convenience, we will call the believer who is ministering deliverance "the minister." The following are five important conditions which he should fulfill:

(1) The minister must recognize the authority delegated to him in the name of Jesus. Jesus Himself said: "*In my name* shall they cast out demons." In Luke 10:17 we read: "The seventy returned with joy, saying, Lord, even the demons are subject unto us *through thy name*." In Acts 16:18, when Paul spoke to the spirit of divination in the damsel at Philippi, he said: "I command thee *in the name of Jesus Christ* to come out of her."

(2) The minister needs the power of the Holy Spirit. In Matthew 12:28, Jesus said: "If I cast out demons *by the Spirit of God*, then the kingdom of God is come unto you." He thus attributed His ability to cast out demons to the power of the Holy Spirit. Likewise, in Luke 4:18, He attributed to the anointing of the Holy Spirit His ability to "preach deliverance to the captives . . . to set at liberty them that are bruised."

(3) The minister must understand and apply to each case the relevant principles of scripture which define the conditions for forgiveness of sins and the legal basis of redemption through the blood of Jesus.

(4) The minister must often be prepared to provide both time and place for intimate personal counselling. Generally speaking, the most unsuitable time or place is at the altar rail of a church during a public service!

(5) The minister must beware of spiritual pride in any form. He should be motivated by sincere, God-given compassion for the one who needs deliverance. In all the outreaches of the church today there is no more needy or pitiful class of persons than those who require deliverance from

demons.

We may now turn to the case of the one who needs deliverance, whom for convenience we will call "the patient." The following are some requirements for deliverance:

(1) Humility. The patient must, in humility, submit himself to God before he can resist the devil (see James 4:6-7).

(2) Honesty. This demands a full and frank acknowledgment both of the patient's condition and of any sins that may have contributed to that condition (see Psalm 32:1-5).

(3) Confession. The patient must specifically confess to God all known sin (see I John 1:9). In addition, he may also have to make confession to the one who is praying with him for deliverance. This is implied by the words of James 5:16 - "Confess your sins *one to another*, and pray *one for another*." This speaks of confession not merely to God, but also to man. The order is: first, "confess"; then, "pray".

(4) Renunciation. It is not enough to confess sin without also renouncing it. "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy" (Proverbs 28:13). "Let the wicked forsake his way, and the unrighteous man

his *thoughts*: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isaiah 55:7). The sinner must forsake not only "his way" (his outward acts), but also "his thoughts" (any inward sinful leanings or desires, even though these are not expressed in outward acts). "Forsaking" must come before "mercy" and "pardon."

(5) Forgiveness. The one who desires forgiveness from God must first forgive his fellow men. Resentment and an unforgiving spirit are two of the commonest hindrances to deliverance. In Hebrews 12:15, we are warned against "any root of bitterness." Wherever bitterness has poisoned the heart, it must be totally removed, so that not even a root of it is left. There is special significance in the order of words in the Lord's Prayer. First, "*forgive us our trespasses, as we forgive them that trespass against us*" (that is to say, our forgiveness from God is in proportion to our forgiveness of our fellow men). Then, "*deliver us from the evil one . . .*" That is to say, *forgiveness* must come before *deliverance*. Without forgiveness, we have no right to deliverance.

(6) When the patient has met the

above five conditions, he is then in a position to claim the promise of Joel 2:32—"Whosoever shall call on the name of the Lord shall be delivered." Calling aloud upon the name of the Lord Jesus Christ normally sets in motion the process of deliverance.

It is important to realize that deliverance is normally a *process*. This process may be brief, or long drawn out; it may be intense and dramatic, or it may be quiet and scarcely perceptible. But whenever a person is delivered from a demon, there is some definite experience or reaction. Where there is no definite experience or reaction, it is questionable whether deliverance has really been effected.

In this connection, certain very simple, common-sense principles apply. If there is a demon anywhere within a person, then that demon must come out. Unless the demon actually comes out, there has been no deliverance. Normally, a demon will seek to remain in hiding, rather than be compelled to manifest its presence and come out.

Now a demon is a "spirit." The Greek word for "spirit" - "pneuma" - also means "breath." A person's breath normally enters or leaves his body through his mouth or nose. The same is true of demons-evil spirits.

When a demon comes out of a person, it normally comes out through his mouth. At this point, there is usually some definite manifestation. The following are some manifestations, connected with the mouth, which commonly mark the culmination of the process of deliverance: a hiss; a cough; sobbing; screaming; roaring; belching; spitting; vomiting.

The phenomena of screaming or roaring are referred to in Acts 8:7 - "Unclean spirits, *crying with loud voice*, came out of many that were possessed with them." However, these are only two out of various possible phenomena connected in some way with the mouth. Experience has convinced me that different classes of demons exhibit different types of behavior. For example, demons of sexual uncleanness normally come out with some form of spitting or vomiting (and quite often large amounts of slimy, mucous material are brought up in this process). The demon of fear normally comes out with a kind of hysterical sobbing or whimpering. The demons of lying and of hatred utter a loud roar. The demon of nicotine (smoking) comes out with a cough or a gasp.

It sometimes happens that demons

virtually set aside the personality of the patient, and manifest and express their own personality through him. At times, they take control of the patient's organs of speech, and use these to utter their own words. Sometimes this causes an obvious change of voice. A gruff, masculine type of voice may be heard out of a woman's throat. It sometimes happens also that the demon within a person may understand and speak a language not known by the person himself. In such cases, the minister may exercise the authority delegated to him through the name of Jesus, and may command each demon to name itself, thus revealing its nature and activity. The following are some of the names that I have heard given: Fear - Hatred - Lies - Doubt - Envy - Jealousy - Confusion - Perversity - Schizophrenia - Death - Suicide - Adultery - Mockery - Blasphemy - Witchcraft. I have also heard a number of other names which are too obscene to print.

\* \* \* \* \*

Today, by divine providence, the veils of convention and carnality are once again being drawn aside, and the church of Jesus Christ is being confronted by the same manifest op-

position of demon power that confronted the church of the New Testament. In these circumstances, the church must again explore the resources of authority and power made available to her through the truth of scripture, the anointing of the Holy Spirit, and the name and the blood of the Lord Jesus Christ.

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